

THE LIGUORIAN

*A Popular Monthly Magazine According to the Spirit of St. Alphonsus Liguori,
Devoted to the Growth of Catholic Belief and Practice*

Redemptorist Fathers

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Oconomowoc, Wis.

A Divine Appeal

"My child, give, oh give Me thy heart!"

"For I have loved thee with a love
No mortal heart can show;
A love so deep, My saints in heaven
Its depths can never know."

To seek thee lost, came I not down
From starry realms above?
In manger, lo, a Virgin's Child,
Did I not crave thy love?

For three and thirty years did I
Thine exile's ills not bear?
Sinless, did I not bear them all
That thou My Bliss might'st share?

When on the Cross from countless wounds
My life-blood ebbed away,—
Did I not with undying love
Thy debts, thy ransom pay?

To life returned, 'neath humble veils
Do I not glorious hide?
Thy Comrade, Victim, Food of Soul,
With thee all days not bide?

Ah, yes, all days!—till, home at last,
And gazing on My Face,
Thou find in Me thy full reward
For yielding to My Grace.

Since, then, My Heart's consuming love
Has made Me all thine own,—
Shouldst thou, My child, thy heart's control
Not yield to Me alone?

Geo. A. Hild, C. Ss. R.

THE JUBILEE

The Jubilee in General

Among the chosen people of God in the Old Testament every 50th year was known as the "Year of Remission". For in this year slaves were set free, property which had passed out of the hands of the original owner was again restored to him, and debts were remitted. It was also called the "Year of the Jubilee" from the Hebrew word *Jobel* meaning "the horn of a ram", because in proclaiming the advent of this year the priests used trumpets shaped like a ram's horn. The law of the year of the Jubilee was imposed upon the Jews by God, and is recorded in the 25th chapter of the Book of Leviticus.

What this 50th year was for the Jews from a temporal point of view, that the Christian Jubilee is for the souls of the faithful of the New Law. It is a time when sins are more easily forgiven, when the temporal punishment due to sin is remitted by means of special plenary indulgence, and many other favors are granted. The difference between the Jubilee-indulgence and the ordinary plenary indulgence is only an accidental difference consisting chiefly in this that the facilities for gaining it are far greater than is ordinarily the case with plenary indulgences. As every well-instructed Catholic knows, an indulgence is the remission of the temporal punishment due to sins which have already been forgiven. As long as the guilt of a single mortal sin remains upon the soul there can be no question of gaining an indulgence even partially. Moreover all those who are under the censure of excommunication are excluded by the Church from a participation in many of the spiritual favors she grants her children. The guilt of mortal sin and the censure of excommunication are then the two principal obstacles to gaining an indulgence. But during the Jubilee these obstacles are removed more easily than at other times. For during the Jubilee not only have all classes of the faithful the greatest freedom in the selection of a confessor, but the confessors themselves also have greater powers in the tribunal of penance. They can, with a few restrictions, absolve from censures and sins from which ordinarily only the Pope or Bishop can absolve. Then too the conditions required to gain the indulgence of the Jubilee are comparatively easy for all, especially when we consider that the Holy Father always provides for those who are hindered in any way from performing the

works prescribed. It can, therefore, safely be said that as a general rule the indulgence of the Jubilee can be gained more easily than the ordinary plenary indulgence.

Besides the powers mentioned above of absolving from censures and sins, confessors are also granted other extraordinary powers. But these are not always the same in every Jubilee. Their nature and extent must be learned from the papal document proclaiming the Jubilee. In the one which the Church is celebrating at present confessors can, with certain limitations, commute i. e. change vows into other pious and salutary works, prolong the time, and substitute other pious works for those required to gain the indulgence.

The origin of the Jubilee dates back to the time of Pope Boniface VIII at the beginning of the 14th century. At first it was granted only every 100 years. Later on, the interval of time was reduced to 50 and then to 25 years. This regularly recurring Jubilee is known as the Ordinary or Greater Jubilee. Besides this there is also the Extraordinary or Lesser Jubilee granted by the Holy Father only on very special occasions. The Jubilee which the Church is now celebrating belongs to this latter class.

The Present Jubilee

The present Jubilee is in "commemoration of the great and happy event through which sixteen centuries ago peace was finally given to the church", namely the promulgation by Constantine the Great in the year 313 of the Edict of Milan "which put an end to the cruel persecution of the Christians and placed them in possession of the liberty bought at the price of the blood of the Divine Redeemer and of the Martyrs." The special object which the Holy Father had in view in granting this extraordinary favor, is aptly expressed in the Apostolic Letter establishing the Jubilee. "We think it appropriate that on this happy occasion on which such a great event is commemorated, prayers should be multiplied to God, to His Virgin Mother, and to all the Blessed, especially to the Holy Apostles, that all peoples, renewing the dignity and glory of the Church, may take refuge in the bosom of this their Mother, may root out to the best of their ability the errors by which the enemies of the Church strive to shroud its splendor in darkness, may surround the Roman Pontiff with the highest homage, and with perfect confidence may see in the Catholic religion the defense

and safeguard of all things." Then in order to excite the fervor of the faithful and to induce them to offer up prayers and good works for the attainment of this end, the Pope enriches these prayers and good works with a plenary indulgence. "We ordain that they be enriched with a plenary indulgence in Jubilee form, urgently exhorting all the children of the Church that they unite their prayers and their works of piety to Ours."

The time of the Jubilee extends from Low Sunday (March 30) until the Feast of the Immaculate Conception (December 8) inclusively. During this time all the faithful who sincerely intend to gain the Jubilee-indulgence and to perform the good works prescribed for this end, can make use of the privileges of the Jubilee. They may for their Jubilee-Confession select any approved confessor and in this Confession avail themselves of the extraordinary powers granted to confessors. This however can be done only once. When the indulgence has once been gained the use of the privileges ceases. This is the general rule for all Jubilees, even for those in which the indulgence can be gained several times.

Conditions Required to Gain the Indulgence

The prayers and good works prescribed as conditions for gaining the indulgence of the present Jubilee are five in number.

1. *Visits to the Designated Churches.*—The faithful who cannot go to Rome must visit six times in all, in the place where they are living, the church or churches designated by the Bishop or his Vicar General. Hereby is not meant that where several churches are designated each church must be visited six times, but that the visits altogether must amount to six. In conformity with the practice at Rome, the faithful should divide these six visits equally among the churches. For example, if two churches are designated they should visit each three times, or if three are designated visit each twice. The visits may be made on different days, or on the same day, as is generally done on the occasion of the Portiuncula indulgence. The journey to the church may be made walking or riding.

2. *Prayers for the Intention of the Holy Father.*—These prayers must be said in the church at each of the six visits. They are to be offered up "for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies, and the con-

version of all who are in error, for concord amongst Christian princes, and peace and unity amongst all the faithful." However it is not required that a person think explicitly of all this every time he says the prayers. The general intention of offering them up for the purpose the Holy Father has in view is sufficient. The number and kind are not specified but are left to the devotion of the faithful. The only requirements are that they be vocal, at least in part, and not too short. A commonly-accepted and safe practice is to say five Our Fathers and five Hail Marys whenever prayers for the intention of the Holy Father are required to gain an indulgence.

3. *Giving of Alms.*—This alms may be either in money or in kind. The amount is not determined except in so far that it must be in proportion to one's means. The rich must therefore give more than the poor. This alms is to be given either to the poor or to some pious cause, e. g., to a church, a convent, a Catholic hospital, orphanage, etc. The very poor, children, and others who have not the free disposal of temporal things, can either fulfill this obligation by having somebody else give alms in their stead and in their name, or procure a commutation, i. e., have the confessor substitute some other pious work.

4. *Confession.*—A worthy Confession is obligatory upon all who wish to gain the Jubilee-indulgence, even though they are already in the state of grace. Should a person have the misfortune to fall into mortal sin after having made his Confession, and before having performed all the other works, another Confession would be required before such a person could gain the indulgence. An act of perfect contrition, although it would restore him to the state of grace, would not be sufficient. The Confession need not necessarily be made in any designated church.

5. *Holy Communion.*—A worthy reception of the Blessed Eucharist is the fifth and last condition. Children who have not yet been admitted to First Holy Communion, are not directly excused from fulfilling this condition. However the confessor is empowered to dispense, i. e., to free them absolutely from the obligation of Holy Communion in as far as it is one of the works prescribed for gaining the indulgence. The dispensation is to be given in Confession. Reception of Holy Communion may take place in any church.

These prayers and good works must all be performed within the stated time and with the intention of gaining the indulgence. The order, however, in which they are given above need not be observed.

Still, it is always advisable to leave Confession and Communion until last. For the indulgence is granted only at the moment when the last of the five conditions has been fulfilled. If at that moment a person is not in the state of grace, or has recovered it merely by an act of perfect contrition, the indulgence is lost. The prayers and good works must also be such as are not already of obligation. Thus the yearly Confession, Easter-Communion, prayers imposed as a sacramental penance, money to be restored in justice, etc., cannot be offered up for gaining the indulgence. Nor would obligatory attendance at Mass suffice for a visit. Furthermore the works must be performed in a spirit of piety and devotion. Frivolity, therefore, whilst visiting the churches, wilful distraction at the prayers, or vanity in giving the alms would ill accord with the mind of the Holy See.

The Holy Father is very anxious that all should profit by the spiritual advantages of the Jubilee. Hence a concession is made in favor of those who are travelling and cannot during the actual time of the Jubilee make the required visits. These can gain the indulgence even after December 8, if, upon their arrival at home or at any station, they visit six times the Cathedral or the principal or the parochial church, and perform the other required works. Provision is likewise made for the faithful of all classes who are prevented by imprisonment, sickness of body, or any other hindrance from fulfilling the prescribed conditions. For these the confessor may either prolong the time, or he may change the obligation of visiting the designated churches or of giving alms, into such pious works as they are able to perform. If possible these works should be equal or almost equal to those they are intended to replace. They must be such as are not already obligatory. The commutation can be made only by the confessor and only in Confession.

The Jubilee has ever been a season of grace, productive of great spiritual good not only to individual souls but also to the Church at large. Ecclesiastical writers in every age have testified to the fervor with which the faithful of their day performed the works of the Jubilee and to the vast amount of good produced thereby. The fact that now-a-days plenary indulgences are more numerous than formerly, should not in any way deter us from making the Jubilee with the greatest possible devotion. For after all, the indulgence is not the principal thing the Holy Father had in mind in proclaiming the Jubilee. It is only an inducement. What the Holy Father intended first and

foremost is that on the occasion of this glorious centenary the faithful should offer up to God special prayers and good works for the prosperity and exaltation of Holy Church and of the Apostolic See. Then the Church, triumphing over her many enemies, will continue all the more effectively her mission of peace and sanctification, her mission of leading all men into the true fold and thence to their eternal home. Surely the success of such a mission ought to be dear to the heart of every true child of the Church, and no opportunity should be passed over of contributing in every possible way to this happy result.

JOHN G. OEHM, C. Ss. R.

SOCIALISM AND RELIGION

Some time ago a Catholic said to me: "I don't see why you priests are always opposing Socialism on religious grounds. Socialism is not a false religion. It is an economical and political system. Therefore, if you want to fight it, fight it with arguments taken from politics and political economy. Some Socialists are anti-Catholics, but that doesn't prove that Socialism is. You do not oppose the Republican party just because Bob Ingersoll was an agnostic or because other atheists and agnostics are to be found in the ranks of that party. For my part, I do not see why a man cannot be a good Christian and a Socialist at the same time."

The man who spoke thus is not a Socialist, but it is to be feared that there are some Catholics who try to unite the practice of their religion with the profession of Socialism. It is sure that some non-Catholics try to be Christians and Socialists at the same time. Such efforts betray a woful ignorance of what Socialism really is. Socialism is not merely a political doctrine, not merely a system of economics. It is further an intensely anti-religious and rabidly anti-Catholic movement. It would be easy to prove this from an examination of the doctrines of materialism and determinism on which the system is founded. But for the present it will suffice to show what the Socialists themselves have to say about religion.

The founder of modern scientific Socialism is Karl Marx. He says: "Religion must disappear when the night of ignorance will disappear of which it is the offspring." Again: "Religion is a fantastic degradation of human nature." "Religion is the sentiment of a heart-

less world, as it is the spirit of spiritless conditions." Closely associated with Marx in the founding of Socialism was Frederick Engels. It is not surprising then to find that he is in close accord with his master on this point. In a criticism of the Socialist platform he demands that the labor party declare its intention "of delivering men's conscience from the specter of religion". Here are some other quotations from this writer: "Religion is nothing but the fantastic reflection in the brains of men of those powers by which their daily existence is dominated." "Man lost in religion his own nature, divested himself of his manhood." "Three great obstacles block the path of social reform—private property, religion, and the present form of marriage."

August Bebel has been the leader of the German Socialists for years. In a session of the Reichstag, Dec. 31, 1881, he declared: "In politics we profess republicanism, in economics socialism, in religion atheism." Heaven Bebel leaves "to the angels and the sparrows". "Natural science," he says, "reduced to myth the dogma of the creation in six days; astronomy, mathematics, physics have converted heaven into a structure of air." In his paper "Vorwärts" Bebel declares "Christianity is the enemy of liberty and civilization. It has kept mankind in slavery and oppression. Christianity and Socialism are like fire and water to each other."

Joseph Dietzgen was introduced to an international congress of Socialists by Karl Marx with the words: "Here is our philosopher." In Dietzgen's book, "Philosophical Essays," we find the following passage: "Christianity was recently qualified as the religion of servility. This seems to me a very apt qualification. Indeed all religion is servile, but Christianity is the most servile of the servile. We non-religious Social-Democrats must be fully conscious of this position. We want to be consciously and deliberately, in theory and practice, the energetic opponents of that sheepish and godly humility." Wilhelm Liebknecht, another German Socialist, says: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is any one worthy of the name who does not consecrate himself to the spread of atheism."

We shall now give a few quotations from English Socialists. In 1910 the Socialist Party of Great Britain issued a pamphlet under the title: "Socialism and Religion." This pamphlet expressly combats the views of those who maintain that religion is in no way related to the question of Socialism, or that Socialism is the outcome of religion, and is indeed the true Christianity. "Our brief outline of the natural

history of religion has shown that Socialism as a system of society means the end of supernatural belief." "A Christian Socialist is, in fact, an anti-Socialist." "Clearly then the basis of Socialist Philosophy is incompatible with religious ideas." The English Socialist paper "Justice" says, Nov. 3, 1906: "To sum up, I say emphatically that a really consistent Christian cannot in the light of Jesus' teaching be a Socialist." "One word on that singular hybrid, the 'Christian Socialist'. The association of any form of Socialism with Christianity is a mystery. * * * It is difficult to divine the motive for thus preserving a name, which confessedly, in its ordinary meaning, is not only alien but hostile to the doctrine of Socialism." Thus Ernest Belfort-Bax in the "Ethics of Socialism". Dr. Aveling, the free-love husband of Karl Marx's daughter, writing in "To-Day" says: "These two curses are Capitalism and Christianity. * * * In Christianity we see not only a supporter of the greatest of social evils, but a system that by its fundamental principles vitiates human thoughts and distracts the attention of mankind from the actual and the natural."

In Canada a few years ago a Rev. Mr. Chown made the statement that Socialism is founded upon the teaching of Jesus. He was answered by Moses Baritz, the accredited organizer of the Socialist party of Canada for the Province of Ontario. In a letter to the editor of the Toronto Globe, Sept. 21, 1910, Mr. Baritz writes: "With the establishment of a social regime, Christianity, Judaism, and all supernatural ideas clinging to mankind will be abolished* * * Socialists cannot believe in any supernatural God. If they do, they are not Socialists. * * * The Church will find in us its unrelenting foes. * * * Finally, a Christian cannot be a Socialist, and a Socialist cannot be a believer in Christ or God."

The International Socialist Review of Nov. 1903, published a report of the Fifth Congress of the Argentine Socialist Party. We read therein: "Among others there are anti-clerical planks, since the party officials believe that they can best meet the attacks of the Church with a decisive anti-religious program. They are unwilling to let religion be a private affair, and seek to pledge the members to strong anti-church tactics."

Socialists in the United States are not different from Socialists abroad, as will be seen from the following quotations from representative Socialist papers and writers which we transcribe without further comment.

"There is no wrong, however terrible, which has not been justified by Christianity, no movement for human liberty which has not been opposed by it. Its very basis is a lie and a denial of the basic principles of Socialism * * * When we have the courage to take hold of it, Socialism will become for each of us a religion immeasurably grander and truer than what we call Christianity to-day." "Socialism Christianized would be Socialism emasculated and destroyed." John Spargo in the Comrade, New York, May, 1903.

↳ "Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. Socialism has no meaning unless it is atheistic, unless it declares that we do not need so-called divine help, because we are able to help ourselves." New Yorker Volkzeitung, Oct., 1901.

"There is nothing to be gained by holding out any false hopes that a study of Socialism does not tend to undermine religious beliefs." New York Call, March 2, 1911. "Can there be any doubt that the Church is opposed tooth and nail to Socialism? How could it be different? The Church would not be true to itself if it did not oppose Socialism." Dr. Wm. Robinson in the Call, Nov. 26, 1911. "There is just one thing in our movement that I could never understand, and that is how any man or woman coming into the movement and accepting the materialistic conception of history can stay in the Roman Catholic or any other church, and in closing, I am very tired of having any one try to tell me that any of the established churches are not the most thorough-paced enemies the Socialist movement ever had." Timothy Walsh in an open letter to the Call, Nov. 16, 1911.

"Catholicism and Socialism are two deadly enemies * * * A man cannot be a Catholic and a Socialist any more than he can be both a Republican and a Democrat at the same time." The People's Press, a Socialist paper, July 27, 1912.

"Christianity stands to-day for what is basest and lowest in life." George D. Herron. "If ever in the history of the world any human institution was finally and completely discredited, it is the religious institution, whose putrid and decaying carcass here at the beginning of the twentieth century menaces the life of man." Rev. Wm. Thurston Brown, in the Advance, July 29, 1901. "We can just as well have the kingdom of heaven in the United States as somewhere beyond the moon." Parkersburg Socialist. "Every soldier, battleship, priest and

minister is a burden on the backs of the workers and a curse to mankind." People's Press, Aug. 10, 1912.

These quotations might be multiplied indefinitely. A perusal of almost any Socialist paper or of the writings of any of the prominent leaders of the movement will discover sentiments similar to those expressed above. What better proof can we want that Socialism is anti-religious, and especially anti-Catholic? Clearly, it is not a mere coincidence that Socialists are atheists. Their case is not similar to that of a Republican or of a Democrat who is an atheist. In the latter instance the man's atheism has no relation to his political beliefs. He does not maintain that his atheism is a plank of the Republican or of the Democratic platform. But the Socialist tells us that he is an atheist because he is a Socialist. And if now and then we hear a Socialist declaring that Socialism has nothing to do with religion, we must suppose either that he is ignorant of the views and purposes of the great majority of those who shape the destiny of the Socialist movement, or—what is more likely—that he is trying to catch Christian votes.

THOS. M. PALMER, C. Ss. R.

CATHOLIC EDUCATION

"Why should I send my child to the Catholic school?"

"Why should you send it to any school?"

"To educate it."

"And what is education?"

"Education is the training which is given to the child in order to help it to develop into a perfect man."

"Good; but *man*, as you learned in your Catechism, is a creature composed of body and soul, and made to the image and likeness of God, in order to know Him, to love Him, and serve Him in this world, and be happy with Him forever in the next. Therefore, a *perfect man* is a creature with both body and soul perfectly developed, who knows God perfectly, loves Him perfectly, and serves Him perfectly in this world, and is consequently certain of going to enjoy Him perfectly in the next. And such, and nothing else, is the object of the Catholic school."

"It trains the child to *know* God. From the very kindergarten,

where the babies are told in picture and story of God and God's Mamma and of the bright angels and saints, until the graduation class where a Priest skilled in theology comes constantly to explain Scripture and Tradition to the inquiring pupils,—the Catholic school trains the child to know God."

It trains the child to *love* God. The love of God is not learned in a day. Jesus Christ has taught us how to learn it;—by thinking and reflecting on His divine life, His birth in the stable, His boyhood at Nazareth, His preaching, His miracles, His death and resurrection, His dwelling with us in the Blessed Eucharist, His holy grace given through the sacraments, His final coming as our Judge. It is by thinking and reflecting on these elevating truths, day after day, year after year, that our dull earthly minds rise to a strong love of God. And this is the object of the Catholic school."

"It trains the child to *serve* God. To serve God is to do His holy will—to observe His divine law. This law He has made known to us partly by reason and partly by revelation. We can understand this law, and apply it correctly to our daily actions, only after a thorough and persevering course of instruction in the doctrines of the Catholic Church—the divinely constituted interpreter of the divine law. We of all men should realize this. We know that the majority of our American law-makers are sincere and honest-minded men. But they have not learned the divine law under the safe guidance of the Catholic Church; and see into what unspeakable errors they have fallen. There is probably not a state in the union where wilful child-murder and divorce's adultery is not sanctioned by law. This thorough training in the law of God is given in the Catholic school."

"It prepares the child to *be happy with God forever in heaven*. And any system of so-called education that is not daily training the child to overcome the dangers to this eternal happiness,—that is not making the child day by day more certain of attaining to this eternal happiness, is not education. It is failing in its foremost duty,—it is sailing under false colors,—it is taking the parents' money under deceitful pretences,—it is committing crying injustice,—irreparable injury against the child."

OBJECTION. "My child learns its Catechism at home, and goes to instruction on Sundays."

ANSWER. "And will a dry instruction given from time to time suffice to make that child know, love, and serve God? No, it will not;

no more than a dry instruction given from time to time will suffice to teach the art of walking to a child that is kept strapped to its bed; no more than a dry instruction given from time to time will suffice to teach instrumental music to a child that is never permitted to see or hear an instrument. To learn to walk, a child must be permitted to use its limbs and to try day after day, from morning till night. To learn instrumental music, the child must be given the use of the instrument, and must be directed, corrected, and drilled. And to learn to know, love, and serve God, the child must be taught to use its thoughts, its desires, its words, its actions for this purpose. This idea must be kept before its mind by what it sees and hears and reads and admires. It must, in a word, live in an atmosphere of the love and service of God. The book from which it learns this art of arts must be living,—living with the very life it is destined to impart. The child must read the eternal truths, not merely on the dead printed page, but in the lives of its teachers. And the teachers in the Catholic school are just such living books; they are the Sisters and Brothers who in their daily lives seek above all to know, love, and serve God in this world, that they may be happy with Him forever in the next."

"Why must I send my child to the Catholic school?"

"Because your child has been baptized. By virtue of that life-giving sacrament it was made a Child of God and an heir to the kingdom of heaven. Since it is a Child of God and a prince of the heavenly court, and you are entrusted with its upbringing, where do you mean to educate it? In the public school, where its Father, God, is never mentioned—where its Father, God, is ignored, as though He were of less importance than General Dewey? If you act thus, will you dare to appear before God's judgment seat and give an account of God's child that was entrusted to your care? That is why you should send your child to the Catholic school."

"Why must I send my child to the Catholic school?"

"Because it is a parent's duty to leave his treasures to his children. The greatest treasure you possess is your holy faith. If you hope that this treasure will pass from you to your child, send that child to the Catholic school. You hope that while you are expiating your faults in the fires of purgatory, that child will be praying for your soul. If you wantonly squander all the money that you should leave to that child, it will probably not pray for you because it will feel hurt at your injustice towards it. If you send your child to the public school, it will

probably not pray for you because its faith will be ruined, and it will no longer believe in prayer or purgatory."

OBJECTION. "I was educated in a public school, and I have not lost my faith."

ANSWER. "Then you should thank God for His special care of you, and not use it as an excuse for insulting Him. You were educated in a public school, and did not lose your faith; but most likely it was impossible for you to go to the Catholic school. In that case God will give special protection to the faith of the child, provided both Priest and parents take special care to supply the defect. But will God give this special protection when it is easy to send the child to the Catholic school? Will the parents give this special care to the home-training of the child since they are too lukewarm to send the child to the Catholic school, though they can easily do so? You were educated in the public school, and did not lose your faith; but your child must face temptations a thousand times fiercer than those you overcame. Will you expose your child to the danger of eternal damnation by sending it forth to grapple with these temptations without the shield and weapons that it could secure in the Catholic school?"

OBJECTION. "My child knows its Catechism as well as any child in the Catholic school."

ANSWER. "But does it know, love, and serve God as well as any child in the Catholic school? I maintain that in nine cases out of ten it does not. An experienced Priest can tell in ten seconds from the language and behaviour of any child he meets on the street, whether it was trained in the Catholic school. Why, the faith of the child is strengthened by the very religious dress the Sisters wear. How well the Protestants understand this! Mark the fierce fight they made against the religious garb in the Indian schools. Remember no religion was taught in these schools, no Catholic emblems were displayed, but still the Protestants declared: 'The very garb worn by the Sisters will help to win the affection of the pupils for the religion the Sisters profess'."

"To say that the public-school child will know, love, and serve God as well as the Catholic-school child, is to deny the most ordinary principles of common sense. It is to say that a child that is learning of the mysteries of God's mercy and power and goodness, day after day, from the pictures, the ceremonies, the books, the persons that continually surround it, knows and loves God no better than the child that

hears of God only once or twice a week, and sees Him carefully excluded from the school-room to give place to more important topics, such as physiology, the study of man's digestive organs, or zoology, the study of bears and apes."

"Indeed even though religious instruction is given by the Sisters themselves every evening after school, if the school itself is conducted on non-sectarian principles, there is no true education there. The great archbishop of St. Paul, in his desire to lighten the burdens of his faithful people, made trial of a very promising plan. In school-districts where all the tax-payers were Catholics he introduced Sisters with state certificates. They taught the ordinary secular branches during school hours, and then, in the evening after school, gave instruction in Christian doctrine. But experience proved that this is not true education. The Catholics, in a large measure, resumed the burden of double taxation, and gave up even this modified form of public school. The Archbishop himself says: 'Let religion so dominate the classroom, that its precepts and practices shall permeate the souls of the children, even as the air permeates their bodies, and becomes in them very nature, throbbing with every throb of their hearts, thinking with every thought of their minds. Only religion ingrained into their very beings will enable your pupils to hold themselves through life firm in the path of duty, however fierce the storms they may encounter'."

"The words ascribed to the Duke of Wellington are even stronger: 'Teach your children the three R's and leave out the great R of religion, and you will produce a fourth R, rascaldom, and get a nation of devils'."

"To say nothing of the millions of dollars spent to give a Catholic education to the pupils of our colleges and academies, and to the inmates of our orphanages and asylums, we have 5,119 primary Catholic schools attended by 1,333,786 children. That means that 5,119 Parish Priests and their Assistants have taken upon themselves the heavy and often disheartening duty of conducting a Catholic school, and that over half a million parents have freely and voluntarily doubled their already exorbitant taxes in order to give their children a Catholic school. These Priests and people are not fools; you will find that they are among the best in the land. Would they impose these well-nigh insupportable burdens upon themselves if the best interests of the children would be equally well provided for in the public school?"

OBJECTION. "The Catholic school is nothing extraordinary. It turns out its bad eggs in plenty."

ANSWER. "Some of the pupils of the Catholic school afterwards fall into grievous sin. Therefore, you say, the Catholic school is no better than the public school. What a childish argument! Some of our Lord's disciples afterwards fell into grievous sin. Will you therefore say that His teaching was no better than that of the pagan Romans? Our Lord's disciples fell into sin, but at least they all, with one exception, afterwards repented and died true to the Redeemer. And just this is the ultimate object of the Catholic school—a good death. It is true that the man educated in the Catholic school remains a weak human being; he may fall into sin. But there is always strong hope that he will rise again. The impression made on his child heart during long years of Christian training cannot be effaced. It will assert itself in hours of solitude and thought, in hours of affliction, or at least in the dread hour of death. And then the man who in his youth thoroughly learned of the boundless mercy of God, and of the means of obtaining pardon for sin, will almost invariably make use of these means, and experience the consoling effects of this mercy. We are sometimes asked why it is that a Redemptorist will never wait until he has roofed the church before he lays the foundations of the school. The reason is this: his wide experience as a missionary has convinced him that the salvation of our people is the Catholic school."

OBJECTION. "But the Catholic school is poorly built and unsanitary,—the books and the instruments cannot be compared with those of the public school."

ANSWER. "And whose fault is that? Is it the fault of the poor hard-working Catholic who denies himself every little comfort and pleasure in order to build a Catholic school, poor though it be, for the children of the parish? Or is it the fault of the carping, critical Catholic who will never move a finger to help the good cause, and then seeks to defend his ignoble conduct by saying: It is unsanitary. It is unsanitary to sit behind a hedge in the wet and cold, and study your lesson, but that is where many of our ancestors in the faith secured their Christian education. For the sturdy Catholics of those days dreaded the danger to their children's faith in a sanitary anti-Catholic school, so they wrapped them up in their tattered garments and sent them to learn of God and heaven in the 'hedge schools' of Ireland."

OBJECTION. "But all this praying and Catechism and Bible History in the Catholic school. The children lose their time and learn nothing."

ANSWER. "And why is *time* given to us? To prepare for *eternity*. Which is the better preparation for eternity, the Catholic or the public school? When your child stands before the judgment-seat of Jesus Christ to give an account of its use of time, do you think that it will regret to say that it spent some of it in the Catholic school learning to know and serve God?"

OBJECTION. "My child learns the secular branches, such as reading, arithmetic, and so forth, better in the public school, and it will have more advantages in seeking a position afterwards."

ANSWER. "A Catholic should blush to make such an objection. When the Irish Catholics were dying of famine, they were invited to send their children to the anti-Catholic schools. And there were worldly advantages to be derived from sending them to these schools—the advantage of warm and plentiful food for those who were starving. But they died martyrs to their faith rather than send their children to the 'Soupers Schools' and sell their souls for bread. And there are Catholics in our land today, descendants, perhaps—degenerate descendants—of these heroic ancestors, who will send their children to the schools saturated with the poison of religious indifference, and sell their souls for some petty worldly advantage. And even in this miserable bargain they are cheated. For there are not more worldly advantages to be gained in the public school. The graduates from our Catholic schools often have two offers of a position where the graduates from the public school have none. The first qualities that employers seek are honesty and industry; and they know that these qualities are acquired in the Catholic school. The public schools have not only lost the fundamental idea of education by excluding religion, but even in minor studies they have become entangled in numberless fads—the fad of coeducation, the fad of sex hygiene, the fads of excessive calesthenics and manual training,—so much so that thousands of children come forth from the public schools each year, who cannot write a legible letter, nor spell correctly a dozen consecutive words, nor work a simple sum in arithmetic."

OBJECTION. "The law obliges me to support the public school. I am not going to let that money go to waste, and pay a second time in order to send my child to the Catholic school."

ANSWER. "For shame!"

C. D. McENNIRY, C. Ss. R.

FIRST HOLY COMMUNION OF OUR LITTLE CHILDREN

It will soon be three years since our Holy Father, Pope Pius X, issued a decree which created a sensation in the entire Catholic world. In the fulness of his authority he brought back to the minds of the bishops, priests and people the important law of the church that all the faithful after coming to the use of reason are obliged to receive Holy Communion. This law, as far as little children were concerned, had grown obsolete in the church, and was everywhere more honored in the breach than in the observance. In order to remove all pretext of a wrong interpretation and a false application of the law, the Holy Father lays down certain clear rules, which have to be followed all over the world. A good many of our parents, still accustomed to the old, wrong way of interpreting the law of First Holy Communion, do not seem to understand their obligations in this respect with regard to their little children. We have therefore thought it advisable to make the law plain by setting it forth in a series of questions and answers, which we ask all parents to read carefully, asking themselves at the same time whether their conduct is in harmony with this law of God and of the church.

1. *At what age must children receive their first Holy Communion?*

Ans. The age required for communion is the time when children begin to reason, that is about the seventh year, more or less.

2. *Must children know the whole Catechism, to receive Holy Communion worthily?*

Ans. A complete and perfect knowledge of the Catechism is not necessary.

3. *What doctrines must children know in order to be properly prepared for First Holy Communion?*

Ans. They must understand, according to their capacity, those mysteries of Faith which are necessary as a means of salvation.

4. *Which are those mysteries?*

Ans. 1. There is one God in Three Persons. 2. God rewards the good and punishes the wicked. 3. Jesus Christ, the Second Person of the Blessed Trinity, suffered and died for us.

5. *What else is required in children to be properly prepared for First Holy Communion?*

Ans. They must be able to distinguish the Eucharist from common material bread, and also approach the sacred table with the devotion becoming their age.

6. *To whom does it belong to admit the child to First Holy Communion?*

Ans. It belongs to the father, or the person taking his place, as also to the Confessor, that is, the priest to whom the child goes to confession.

7. *Who else has the right to determine the age when children are to receive their First Holy Communion?*

Ans. No one else has the right to do this.

8. *What is the law of the church with regard to the general Communion of the children?*

Ans. The pastor shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions they shall admit not only First Communicants but also others who, with the consent of their parents and the Confessor, have been admitted to the Sacred Table before.

9. *What are we to think of those parents who keep their children from Holy Communion, although the children have come to the use of reason and possess the knowledge required by the law?*

Ans. Such parents sin grievously against the souls of their children. For children are obliged to receive Communion during Easter time, just as well as adults.

10. *What are we to think of those parents who allow their children to receive First Holy Communion, and then neglect to have them continue their religious instruction?*

Ans. Such parents sin grievously against the souls of their children. The First Communion of the children does not mark the completion of their religious training, but only the beginning of it; consequently, children are expected to continue in the Catholic schools, and receive a thorough Christian education. Parents who would send their children to First Communion, then claiming they have done their duty, would take them out of the Catholic school, thereby depriving them of the chance of gradually learning the whole catechism, would be guilty of a grave injustice to the child, would violate the laws of religion and true education, would even go directly against this law of First Communion.

THE FALSE PROPHETS IN MATTHEW VII, 15-23

Introduction. This passage enters into the conclusion of the Sermon on the Mount. This remark alone dispenses us from dwelling further on its importance in the eyes of Our Lord. Orators, as bowmen, often reserve the best arrow for the last. **The Time:** we are in the second year of Our Lord's public ministry after the second Pasch in Jerusalem, after a long career of preaching and wonder-working. Thus His fame had gone abroad, and the people well understood the claim He was making, and the disciples were thoroughly prepared to welcome such a complete exposition of His doctrine and mission.

The Place: St. Jerome in his commentary on this Gospel expresses his ignorance of the locality. Tradition however, has selected the hill designated as the Horns of Hattin. Here was fought the terrible battle of 1187 in which Guy de Lusignan pitted his little band of Crusaders against the hosts of the mighty Saladin. Here the hopes of the Crusaders perished while the Crescent triumphed. The place is indicated as "the" mount by St. Matthew; now, according to Dean Stanley, this is the only eminence that could deserve such a designation. It rises out of the rich valley of Esdraelon, at first to a hillock of about 60 ft. Then forms a spacious plateau stretching northward till the real hill juts upward 400 ft. Its double summit explains the name "Horns" of Hattin. The scenery depends on the season for its beauty, yet all admit its impressiveness. Being a central-point, it could easily assemble a crowded auditory from the fisherman of the lake and the husbandmen of the plain. **The Person:** the audience may be imagined from the passage in Matthew IV, 25: "And much people followed Him from Galilee and from the Decapolis and from Jerusalem and from Judea and from beyond the Jordan." To this immense throng He now presented the men He had chosen as His apostles, as the rulers in the new spiritual kingdom whose Constitution He was about to sketch for them. We need not envy the Israelites of old, who received their code of laws directly from the angels, amid all the majesty of the cloud-capped mountain, the fretted lightning-flash and the rumbling thunder. Such are the accessories of the law of fear and serfs. Here on the mount of Beatitudes, to formulate the etiquette of His own children, to train them in the conduct of charity God speaks by His Only Son. No wonder that faith and theology, history and science should linger on this scene with rapt attention

to catch the full sense of every syllable as it fell from lips so sacred. No wonder that Christ's own heart should beat high for joy as the distant future unfolded to Him the myriads of devoted souls who press His law to their hearts and reflect it in their lives. But alas! Men are so frail and perils abound! Just glance over to the hills beyond that plain, notice those narrow defiles, the sudden precipices. In the days of Herod this was the haunt of fiercest robbers who found a safe retreat in these thousand caves. Woe to the wanderer whose course lies across them; woe to him without a guide, woe if his guide be in collusion with his foes. Much like this is our journey to heaven: foes to waylay us, false guides to lure us into snares. We understand the warning: Beware of false prophets.

I. The Lesson Summarized

"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them."

The False Prophets. But who are they? Not merely predictors of events that never come true. Better compare them with the true prophet and so the contrast will explain it all. The true prophet is invested with a mission from God. This is bestowed at times in splendid scenes such as that recorded in the sixth chapter of Isaias, where the seraphim sing their threefold "Holy, holy, holy." To this the prophet often appeals as do Jeremias and Zacharias. They are commissioned with God's message to men: His veritable spokesman and mouthpiece. Thus St. Paul: "*He that prophesieth, speaketh to men unto edification, and exhortation and comfort.*" 1 Cor. XIV, 3. Their sphere of influence comprised all matters private and public, religious and political. They were equipped with credentials to prove their mission; God wrought miracles in their favor: thus Moses was accredited before the court of Pharaoh; Isaias assured King Ezechias of the truth of his prediction by working a miracle in his presence. Often a prediction to be verified in the immediate future served as a guaranty for the truth of one still remotely distant. Now the false prophet appears all through the history of the people of God as the sworn enemy of the true prophet. He is not sent by God, wherefore Jeremias upbraids them in the name of God: "*I have not sent these prophets, yet they ran.*" Jer. XXIII, 21. Their message was not God's. "*They speak a vision of their own heart and not out of the mouth of God.*" Jer. XXIII, 16. Their credentials were mere trickery and deceit. In the time of Christ these false prophets were especially the Pharisees. Later on their place was

taken by all the heretics that arose in succeeding ages. The true prophets then ushered into the world by Christ, were His own Apostles, whose mission, message, and credentials are recorded in Mark, XVI, 15-18: '*Go ye, preach.* * * and these signs shall follow.*'

Their Tactics. Not being sent by Christ, yet seeking to undo His work they betray their parentage, proving that they are children of the father of lies. All their conduct is steeped in deceit. Outwardly they are arrayed in the clothing of sheep. Some see in this a description of their actual garments; for the true prophet was often clothed in a raiment of sheep-skin or camel's hair; or because they sought to appear as the true shepherd. However the context is a better indication of the true sense. For here all is couched in figurative language. Just as the term designating their inner spirit is purely metaphoric so also must be the other term describing their outward appearance. Thus we have the hypocrite, the genuine child of Satan, who loves to shine as an angel of light. This harmonises with the hint thrown out about them in verses 21-3, where they parade their piety and boast of their miracles. Inwardly they are ravening wolves. The wolf is an apt type of the foes of Christ. Thus in Matthew X, 6, our Lord thus styles the persecutor of His faithful ones: "*Behold I send you as lambs among wolves.*" St. Paul similarly describes heretical teachers in Acts. XX, 29: *I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things to draw away disciples after them. Therefore watch.*" This seems almost a direct commentary on the words of Christ. But how can we penetrate their disguise?

The Criterion. "By their fruits you shall know them." Man bears fruit by the exercise of his faculties, chiefly of intellect and will. So too will these be productive. Their minds will elaborate new theories not in harmony with the doctrines of Christ and His Apostles, even diametrically opposed to them. St. John in his first Epistle ch. IV, 1-3, applies this test: "*Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world; by this is the spirit of God known: every spirit that confesseth that Jesus Christ is come in the flesh, is of God and every spirit that dissolveth Jesus is not of God.*" Their wills and hearts will be the wellspring of sin and corruption for only with Christ is grace and holiness. St. Paul in the epilogue of his Epistle to the Romans combines both criteria in one: "*Now I beseech you brethren to mark them who make dissensions and offences contrary to the doctrine which you have learned and to avoid them. For they that are*

such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words seduce the hearts of the innocent." XVI, 17-18. Their influence upon their followers must also be reckoned among the fruits. The principles sown by the master often bear their full harvest only in the conduct of his disciples. History has examples on record of such false teachers who lured their victims by the offer of an easy morality. The bait is tempting, but its venom though slow to work its worst, makes terrible havoc in the course of time.

II. An Illustration From Nature

"Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them."

Our Lord now illustrates the correctness of His criterion, and the faculty with which it may be applied. He instructs us as to the nature of the false prophet and the fate in store for him. The illustration is derived from things most familiar to His audience: the vine, the fig, the thorn. There are from eighteen to twenty Hebrew words for "thorn". This shows how prolific and varied was their growth. Travelers describe all the many species: some creeping along the ground, others spreading in tangled bushes, others rising tall as trees; some as the giant cactus set as hedges round their towns which no man or animal could scale. Who would dream of gathering the luscious fig or the juicy grape where the long sharp prong awaited him with its burning sting? Again, in the Orient great care was extended upon the trees, especially the more valuable ones, such as the fig tree, which yielded three harvests a year. So they looked for results. Hence they learned from hard experience how to distinguish the good tree from the poorer one. Their simple test was the examination of its produce. The fate awaiting the tree which bore no fruit is already intimated by the comparison with the thorns; for these are invariably burnt before seedtime to clear the ground and to serve as manure. Already we heard from the Baptist the ominous words: "*Every tree therefore that doth not yield good fruit shall be cut down and cast into the fire.*" III, 10. Again we shall meet the same in Luke XIII, 6, where the owner of the orchard will bid his servant cut down the unproductive tree: "*Why cumbereth it the ground?*" No wonder Christ concludes: "Just as you try the value of your trees so can you distinguish the true prophet from the false." In fact this standard had been taught by Moses in Deuteronomy, ch. XIII, 6-9. They had applied it to Christ himself whom they so often extolled as "the" prophet.

III. A Demonstration From the Last Judgment

"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and cast out devils in thy name and done many miracles in thy name? And then I will profess unto them, I never knew you; depart from me, you that work iniquity."

As the scene widens out into the grand spectacle of final judgment, so too the persons referred to here are not the prophets alone but also their dupes. This is suggested by the narrative of St. Luke: "*Why call ye me Lord, Lord, and do not the things which I say.*" VI, 46. This question implies that they had been doing what others said, and these other ones seemed to be the false prophets, hence we have both the prophets and their victims before us. And what fruits can they display before the Judge? Only a shallow lip-service, a faith that is content with words. Only the glitter of wonders wrought by the arm of God. These are not the fruits that God seeks, then the doom must follow. Their false prophets had lulled conscience to sleep by a law which dispenses from labor and work, by the pleasant restful law of faith alone; a faith which is proven by their frequent invocation of God, and the triple repetition: "In thy name." Now the Judge confronts them with His own doctrine: "He that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." The false prophets attempt to plead their own cause in verse 22: even if they had worked such wonders, this will avail them nothing. St. Paul seems to allude to this very passage when writing the celebrated words: "*And if I should have prophecy, and should know all mysteries and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*" 1 Cor. XIII, 2. Such a remark was specially appropriate in the early days of Christianity when these wonderful gifts of extraordinary grace were so liberally vouchsafed to the faithful. The scene closes with the reprobation pronounced by the Judge: "Depart from me, you that work iniquity." A dreadful censure on their selfsatisfied holiness! We only stay to remark that the divinity of Christ peers through this entire passage. For He calls God his Father. He does not mean a purely adoptive fatherhood in the sense in which any Christian could call God his father. But the context shows that he claims God as his true and natural Father; for he shows himself a God by nature. He is to judge all, and this is the work of God. He is to know all things, even the secrets of hearts, and this is a divine attribute.

J. ZELLER, C. Ss. R.

BY THE QUEEN'S MERCY

A Redemptorist missionary was conducting a mission in a small town out among the Black Hills of South Dakota, not far from Custer. One night after the usual sermon on our Lady, he was told that a gentleman wished to speak to him. The man was a soldier, a United States cavalry-man. He shook the Father's hand very warmly, and said to him: "Father, I want to tell you that every word you spoke this evening in honor of our Blessed Mother is most true. I myself am a living testimony of her goodness and mercy. Do you care to hear a story?" "Why, certainly," replied the Father, "I shall be delighted."

This is the story he told:

I.

The rays of the westering sun were struggling through the dense pine woods of the Black Hills one sultry afternoon in the late Summer. The tops of the tall pines that crowned the summits of the hills seemed lethargized with the glorious effulgence; not the ghost of a breeze stirred their sleeping branches. The lengthening shadows already lay heavy in the valleys, while in the distance the eastern ascent of Harvey Peak towered aloft in gloomy indistinctness.

The dreary silence of the scene was unbroken save for the tramping of a solitary horse that moved at a brisk canter along the backbone of one of the lesser hills. His rider, a man still young in years, was dressed in the blue full-dress of one of Uncle Sam's troopers. He was a man to hold the eye of even a casual observer,—tall, lithe, and well proportioned, with the free and easy grace of perfect self-possession. His face, though still handsome, had fallen into hard lines, while his sunken cheeks, and the dark hollow beneath his eyes showed but too plainly that he was "going the pace that kills." The bridle hung loosely on his horse's neck; the road across the hills was no new one to man or beast, and in the little hamlet that nestled down there in the valley beyond, the name of Will Staunton was one of unhallowed notoriety. Times without number he had ridden over from the fort, and bartered his manhood for a night's carouse.

And it was a sad sight, too, this ruthless blighting of such fair promises, this wearing away of the vital forces in such a magnificent physique, this slow and relentless strangling of a spirit that still dared to dream of higher things. And was it to be no more than a dream? Would all this unspeakable shame and loathing of its own degradation never fan to a flame the last faint spark of nobility in the fettered soul? For there were still some shreds of nobility in Will Staunton,

a nobility born not only of nature, but of a deep, unshaken faith in a just and eternal God.

It was in such a mood of half-hopeful remorse that he pulled his horse into a walk, and with his head sunk forward upon his breast, became wrapt in revery. His thoughts went back through the years and rested on a scene of his boyhood:

It was the Feast of Corpus Christi. The sun leered over the eastern hills with a sleepy, sodden look in his bloated red face, as though he had been drinking hard the night before, and was not well pleased to be up at this early hour. But when he had gained a height from which he could look down on the scene before him, he brightened up considerably. His jolly old face returned to its habitual size and color, and after a few hard winks to clear his eyes, he broke into a broad, good-natured smile that seemed to diffuse itself over everything. The myriad dew-drops that clung to the fresh green grass blinked and sparkled in a most witching way; the violets and morning-glories opened their sleeping eyes, and tossed their little heads in a decidedly disdainful manner at the softly murmured protestations of the love-lorn breeze, for didn't he tell the same to all the flowers,—the fickle minion! The thrushes whistled gaily in the hedges by the roadside, while from copse and thicket came the clear strong note of the robin calling to his mate. Even the solemn old ocean seemed to enter into the fun as he heaved and shook with suppressed merriment, and then chafing at restraint cast himself with uproarious laughter upon the beach. The sweet-voiced bell from the little chapel over-looking the sea called out in its blithest, cheeriest tones; and over all bent the smiling clear blue of the Irish skies.

"Hurry, mother," said little Will Staunton, "or we shall be late."

The mother looked down proudly at the flushed and eager little face. It was her boy's First Communion day, and who will say what that means for a good Catholic mother!

"Very well; now I am ready. Don't forget your prayer-book, Will."

"No, mother, I have it here in my pocket."

"Oh, mother," said the boy, as the two hurried on to church, "I am so happy! I don't think I shall ever be so happy again in my life."

"Yes, dear," said Mrs. Staunton very tenderly, "and you must pray very hard when our dear Lord comes to you this morning, that he may keep you ever good and dear to Him."

"I will, I will, mother, and I'm going to pray for you and papa, too."

"And your promise? You haven't forgotten your promise, have you, Will?"

"No, indeed, mother. I am to promise the Blessed Mother to say the Angelus and three Hail Marys in her honor every day."

And now it was the Communion of the Mass. A solemn hush went through the little chapel. The children knelt with bowed heads, as the good old pastor turned towards them, and lifting one tiny host in his fingers, said in a voice tremulous with emotion:

"Ecce Agnus Dei, Behold the Lamb of God! Domine non sum dignus,—Oh, Lord, I am not worthy." And then with love and awe Will Staunton received his God.

II.

A great sob broke from the young roué, and a tear stole unheeded down his sunken cheek. It was a pure vision from life's morning, calling the prodigal home.

"A sorrow's crown of sorrows
Is remembering happier days."

And ah! the sadness in the thought of what might have been! And how the sorrowful yet loving face of the mother whose heart he had broken rose before him and called him back to God and virtue. The memory of the first fatal step came back to him now, and it was bitter as wormwood. He recalled the stormy scenes with his father, the tears and prayers of his mother, and the lure of sin that closed his heart to all but sensual pleasure.

Then came the last effort, the final struggle, but alas! how brief, how fruitless! He had torn himself from his sinful associations and companions, and had gone to a distant university, there to recover the lost ground. In little more than a week he was peremptorily dismissed as being a source of scandal to his fellow students.

That was the end. In a spirit of shame and desperation he had sailed for America, and given himself up to a life of vice. But there was still one tie that bound him to the past. He had kept his First Communion promise. In his deepest degradation he had ever been faithful to that. Yes, and would ever be; and then some day, some day he would make it all right, he would "straighten up," but not yet, not yet.

A sudden gust of wind sweeping through the pines roused him from his revery. Great black clouds were running up swiftly from the south-west, and ominous and sullen came the rumbling of the deep-voiced thunder, like the boom of distant cannon. The freshness of the oncoming rain was in the wind.

"Come, Ned, old boy," said Staunton, pushing his horse into a gallop, "or we shall get a ducking, and water, you know, is not on the evening's programme. Did it but rain whiskey for a change, I shouldn't so much mind a bath."

Still the storm drew on apace. The roar of the thunder was now almost incessant. Like a fiery serpent the lightning leapt hissing from its lair. The tall trees tossed their arms wildly as if in fright. And then with a sudden clap of thunder, the floodgates of heaven were thrown wide, and the sheeted rain swept down in torrents.

The trooper's face grew white with fear; to him the roaring of the storm was as the voice of an angry God. With a quick resolve he checked his horse, and sprang from the saddle, and there in the pouring rain he knelt with uncovered head, and said the three Hail Marys of his First Communion promise. Did he but realize it, it was a terrible mockery of the Omnipotent, this prayer from a heart intent on sin! But it gave him fresh courage, and leaping once more into the saddle, he put spurs to his horse and galloped on through the raging storm.

Of a sudden there was a sharp hiss in the air, a blinding flash of light; a crash that seemed to split the hill to its very base, and a giant pine, riven by the bolt, was hurled across the road almost at the horse's feet. The animal reared back upon his haunches, and with a wild neigh of terror, swerved from the road and dashed off through the trees. The suddenness of the movement flung the trooper, blinded and dazed, from the saddle. In falling his right foot remained caught in the stirrup. In vain he tried to extricate it.

"Ned, Ned," he cried, "whoa! For God's sake whoa!"

His voice was drowned in the howling of the storm, and on, on through the trees went the terrified, plunging horse, dragging his prostrate rider at his heels. A sickening fear seized upon the heart of Will Staunton, as he was dashed against the trees, and stones and dead branches that strewed the path of the flying horse. This then was the end of it all. "It is appointed for man once to die, and after death the judgment." With a cry that burst from his very soul, the unhappy man prayed aloud in his anguish:

"Mary, Mother of God, help me this once, and, before God, I promise to amend!"

His head struck hard upon a stone, there was a noise in his ears as of many rushing waters, and then all was darkness.

III

It was night. The last angry mutterings of the storm had died away in the distance. Faint and low rose the lullaby of the soft-voiced breeze hushing the affrighted trees to sleep. A shaft of moonlight piercing through a clump of trees, rested on the pale and bleeding face of Will Staunton who was stretched senseless on the ground. He was lying in a little pool of blood that oozed from a deep and ugly gash in his head. The face was as the face of the dead. His hat was gone, his uniform torn to shreds.

Suddenly he started up and looked around in a dazed bewildered way. He tried to rise but fell back helpless to the ground. His body ached in every limb. The blood trickled down into his eyes and blinded him. Slowly the recollection of what had happened was coming back. He called to his horse. There was no answer save the sighing of the night wind through the pines. Painfully he rose to his knees and dragged himself along in search of a clearing. He had crawled but a few feet when he started back in fear, for just at the edge of the knot of trees where he had been lying, the hill abruptly fell away into a sheer wall of rock that reached down to the valley below. Cautiously he peered over the brink. The valley was flooded with moonlight, and there far below he could see the dead body of his horse, shattered on the rocks. With a quick impulse he turned and looked at his right foot. The stirrup was still there, jammed tight on the shoe, but the strap above it was cut through, clean and straight as with a knife. For an instant his heart almost ceased beating, as he realized how narrowly he had escaped being dashed to death over the precipice.

"Great God!" he murmured, "and my soul would now be in hell!" And then in a very ecstasy of gratitude and love, he clasped his hands and cried:

"Oh, Mary, my sweetest Mother, thou hast heard my prayer, thou hast helped me in my hour of need; and I will be true to my promise. Now at last I will turn back to God and Thee! Mother, help me!"

The first streaks of dawn were creeping over the sky, when Staunton heard the tramp of an approaching horse, and a well-known voice

calling his name. He had been missed at the fort, and his friend had come to seek him. He sent back an answer to the loud hallo.

"Coming, old man," was the reply, and in a few moments a trooper rode in under the trees and sprang from his horse.

"For God's sake, man," said Jack Farrell, "what's up?"

"Just this, Jack," said Staunton with great solemnity, "I was as near the 'great divide' and eternal hell-fire last night as I ever care to be. I'm going to cut this sort of life and live clean."

Jack was on his knees beside him, binding up the wound in his head, as Staunton related the night's events. Jack Farrell was a good Catholic, and he was profoundly moved by his friend's recital. Many a time he had spoken earnestly to Will Staunton, and tried to induce him to go to church and the Sacraments, and to keep away from the haunts of vice.

"It's no go, Jack," was the invariably reply, "I haven't the strength to do it."

But Jack knew of Staunton's fidelity to his First Communion promise, and he felt sure that the good Queen was watching over the erring one. Now at last the great change that he had hoped and prayed for was come, and Jack was glad. Without a word he took his friend's hand and pressed it warmly. Neither spoke for some time. Jack helped Staunton on his horse, and took the bridle.

"Jack."

"Yes, Bill."

"Take me down to the village; I'm going to confession."

Before the Lady altar in the little village chapel, a man with blood-stained face and tattered garments knelt with bowed head. Sweet and clear on the morning air rang out the Angelus bell.

"And the Word was made flesh and dwelt amongst us. Hail Mary,"
prayed the kneeling figure.

And there was joy before the angels of God, for the lost sheep was found, the prodigal had come home,—by the Queen's mercy.

A. F. BROWNE, C. Ss. R.

A WORD OF WARNING

Be you then also ready, for at what hour you think not, the Son of Man will come. Luke XII, 40.

Our Lord does not wish to see us eternally lost; for this very reason he never wearies of warning us to change our lives, for this he ever repeats the threat: "Except you will be converted, He will banish His sword." Ps. VII, 13. In another passage of Holy Writ he bids us: "Look, how many there are like you, who were suddenly stricken down by death, when they least thought of it; nay, when living in sweet assurance and promising themselves yet many years of enjoyment." "For when they shall say: 'Peace and security,' then shall sudden destruction come upon them." I Thess. V, 3. Nor does this exhaust his earnestness, for elsewhere He pleads: "Unless you shall do penance you shall all likewise perish." Luke, XIII, 3. Why all these warnings of punishment before actually inflicting them? The only reason can be this: because he so sincerely wishes that we mend our course, and avoid an evil end. St. Augustine impresses this on us: "He surely does not wish to smite, who urges you to escape."

We must balance our books before they are tested by the judge. And then, my friend, if you had to die this very day, if your fate for all eternity had to be settled before the night is over,—are you ready for it? Are the books in order? Or perhaps, would you not prefer to give any sum at all for another year or another month or even one single day of time? Then reflect: why not adjust the matter right now, when God gives you just this time to do so? Is it altogether impossible that this be the last day for you? "Delay not to be converted to the Lord and defer it not from day to day; for His wrath shall come on a sudden, and in the time of vengeance He will destroy thee." Eccli. V, 8. Do you hesitate? To save your soul, my friend, you must bid farewell to sin; but a time will come when you must do so perforce, then why not do it now? This is the advice of St. Augustine. Is it perhaps the old excuse: "I will wait till death." Ah remember: for the obstinate, the time of death is no more the hour of pardon but of vengeance: "In the time of vengeance He will destroy thee."

Should any one owe you a heavy sum you are careful to require a written security, on the principle: "Who knows what might happen?" And now, why not employ the same caution in regard to your soul? Your soul ought to concern you more than any sum of money. Why do you not act upon that very same principle: "Who knows what might happen?" Should you lose that sum of money, why—all is not yet lost. And even if all your fortune were gone with it, you still cherish the hope of once recovering it.

Again, you are so exact in keeping account of all the properties you possess, just for fear of a sudden death that might involve the loss of a tiny trifle. And now suppose this unforeseen death overtake you this moment, and you die at enmity with your God, what will become of your soul for all eternity?

ST. ALPHONSUS LIGUORI.

ANGEL WHISPERS

"What could be more beautiful than some of its forms, (that is the over-readiness of the Irish people to believe in the supernatural) as for instance when the mother rocks her infant in the cradle and it smiles in its sleep? There is a mysterious ray of gladness and sunshine that it never remembers, but which certainly passes over the young soul. Now the Irish mother, rocking her child, as soon as she sees it smile, bends down, kisses the child, and says it is an angel has come to whisper to her infant something of the joy it itself feels before God. How beautiful the idea is; how delicate the thought and the sentiment; how motherly the act and the faith which that act proves! We believe as Catholics that the child baptized becomes an angel of God; that no sin or approach of sin is there; that until that child comes to years of reason, and consequently is capable of committing a personal sin, it is in the eyes of God even as one of His angels. This we Catholics believe because we believe in the efficacy of baptismal regeneration."

FATHER THOMAS BURKE.

Catholic Anecdotes

THE CURE OF ARS

The Cure of Ars one day received a letter in which he was addressed as a criminal, a hypocrite, an ignoramus, etc. The Cure read the letter, smiled, and remained undisturbed.

A few hours afterwards he received a second letter in which he was called a man of God, a saint, and his prayers were requested for the performance of a miracle. He smiled again and said to those who were with him: "See how little account we should make of the opinion of men! A letter of this morning loads me with insults and abuse; another this afternoon gives me nothing but compliments and praise. The first has not made me any worse, nor the second any better than I really am. Of what little worth is the esteem of men!"

"I DARED TO RAISE THAT ARM AGAINST MY MOTHER"

During the early part of April of this year, an event happened that should prove a salutary warning to those young men and women who are too proud to honor their father and mother. I could give the name of the place and the persons for both are well known to me; but I consider it more prudent not to do so, even though the matter is public in all that neighborhood.

A young man of the place had been disobedient and disrespectful towards his mother. She called him to task. He answered back. She reprimanded him still more sharply. Then the young man, forgetting his duty towards the mother that bore him, forgetting that fourth solemn commandment of Almighty God, raised his right hand and struck his mother.

The following day he paid a visit to the country town. In company with several young men of the place, he was standing on the station platform while the afternoon passenger came through. His foot may have slipped, he may have struck his toe and stumbled—no one knows how it happened; but he fell from the platform beneath the moving

train, and the wheels passed over his right arm and severed it completely. The first words he said when he recovered consciousness and realized what had happened, were:

"Where is my arm?" "Here it is," they replied, and brought it to him. He, in spite of his fearful suffering, took it in his left hand, looked long and attentively at it, then cried aloud: "Only yesterday I dared to raise that arm against my mother." And he flung it from him with all his might, and sunk back groaning on the ground.

**"CHRISTUS VIVIT, CHRISTUS VINCIT,
CHRISTUS REGNAT"**

There are two great political parties in Belgium, the Socialist and the Catholic. The Socialists make no secret of their bitter hostility to the Catholic Church. They openly declare that the moment they secure a majority in parliament, they will pass laws to close the private Catholic schools, drive out the religious orders, and do all in their power to destroy religion. They lacked only six representatives to have the majority, and according to all appearances, they were certain of securing these six in the general elections of 1909. Still the Catholics defeated them,—and how? Not by canvassing votes, not by political speeches, but by the Eucharistic Congress.

On the last day of the congress, Cardinal Mercier (who was the soul of the whole demonstration) sat in the reviewing stand surrounded by Bishops and Priests to review the procession. Societies of Catholic men from every parish in the kingdom came marching by. They marched with a quick step, eight abreast in an unbroken line; and still, after three hours, not one half of the procession had yet passed the reviewing stand. Then the procession was stopped and they gathered in the great square and the adjoining streets. No women were allowed in the crowd, but there were over 100,000 men—Catholic men.

A great line of Priests, dressed in surplice and cassock, with candles in their hands, passed through the crowd, bearing on their shoulders the relics of Belgium's early Saints. They have brought them from the vaults of the ancient Cathedral to the stand erected for them in the center of the square. The moment they appear, the bands strike up the "Te Deum," and in that very square where the Socialists had so often blasphemed the holy name of God, a hundred thousand manly voices in-

tone that glorious hymn of reparation, "Te Deum laudamus; te Dominum cofitemur—Thee, O Lord, we praise; Thee, O Lord, we adore." With solemn prayers they beg the early Saints of Belgium to intercede for their beloved country in her hour of need; and then the monstrance is raised on high and Jesus in the Blessed Sacrament blesses the nation and the kneeling throng. Then springing to their feet, with one mighty shout, they raise the Catholic battle-cry, "Christus vivit, Christus vincit, Christus regnat.—Christ lives, Christ conquers, Christ reigns."

And truly Christ has conquered. From that day His blessing and that of Belgium's early Saints rested on the Catholic banners; and when election day came, the Catholics gained an overwhelming victory that secured their majority for many years to come.

ST. ALPHONSUS AND THE BENEFICE

When St. Alphonsus was a bishop, he made it his rule to confer benefices only on the most worthy candidates. One of the disappointed aspirants was the younger brother of a notary. The notary, furious because his brother had not been appointed, threatened to have recourse to the king and really did draw up an accusation addressed to the royal council, and brought a copy of it to the Saint and presented it with many abusive and hard names, so that Father Caputo, who was with the Saint, took the insulter by the arm and showed him the door. As this accusation had no effect, the notary took steps to introduce a law, providing for the conferring of benefices by popular election instead of by the choice of the bishop. Such a law would have been very dangerous in those days of regalism, but St. Alphonsus, by representations made to the king himself, warded off the danger. The notary after this second defeat became more inimical to the Saint than ever. Just about this time Alphonsus was much impressed by a trait he read of in the life of a holy bishop. This bishop had conferred on an enemy a very rich benefice. So St. Alphonsus resolved to do likewise. The vicar general told him that would make it appear that he was afraid of the notary. "Let them say what they will," said the Saint; "it is not my glory but the soul of the notary which concerns us now." After that it was everywhere said that to gain the good graces of Monsignor de Ligouri, one had first to load him with injuries and insults.

LOUIS OF POISSY

We read in the life of St. Louis, King of France, that he had been baptized in the parish of Poissy, near Paris. Whenever he went to this parish he thanked God for the great grace that he had there received. So much importance did this holy king attach to the Sacrament of Baptism that he wished to be called Louis of Poissy rather than Louis of Paris; and when asked why, he answered that at Paris he had indeed received the right to occupy the throne of France, but that at Poissy he had become entitled to an eternal throne among the Blessed in Heaven.

THIRTY-FOUR YEARS AWAY FROM THE SACRAMENTS

"It was some years ago in western Wisconsin," said a well-known missionary. "An ought-to-be Catholic in the parish where I was giving the mission had not gone to the Sacraments for thirty-four years and had no intention or doing so then. One of the neighbors met him the fourth evening of the mission, and said, 'Come along to the sermon, it will do you no harm.' 'Nor no good either,' returned the man. But he went, and when the sermon was finished and I went down to the box, he was there waiting for me, to go to confession, and I can assure you that he was one of the most sincere and contrite penitents I ever heard.

I was desirous to know what particular point in the evening service had converted this man after his stubborn resistance to grace for thirty-four years; for I hoped that this knowledge would help me to bring other poor sinners back to God. 'What particular part of the sermon was it,' I asked, (I had preached on general judgment), 'what particular part of the sermon was it, that induced you to go to the Sacraments and begin a new life?' 'Nothing in the sermon, Father,' said he. 'It was before the sermon when you were telling the people to get articles of devotion and have them blessed. And when you held up the holy scapulars I felt a thrill run through my soul. I remembered how on the afternoon of my first Communion day we all went back to the church, and the priest enrolled us in the scapular and told us that if we always loved the holy Mother of God and wore the scapular in her honor, she would surely bring us to heaven. And I felt that I did not dare leave the church until I made my confession and turned over a new leaf with the help of God.'

Pointed Paragraphs

OUT OF ITS NATURAL ELEMENT

A foolish boy received from a fisherman the present of a beautiful fish. He said, "I shall keep it here on dry land, and give it plenty of food, and once a day I shall bring it to the river to drink." The next time he went to look at the fish, he was surprised to see that it was dead.

A foolish parent received as a gift from Almighty God an innocent child. He said, "I shall place it in a godless school, and bring it once a week to learn its religion in the Sunday instructions." Later on he was surprised to see the soul of that child was spiritually dead. No creature can remain long out of its natural element, and live.

A COUNTRY GIRL OUTWITS CARNEGIE

Andrew Carnegie made a donation of fifteen million dollars to the cause of education. That little country girl that joined an order of teaching Sisters yesterday, gave more; she gave her life. Carnegie's gift created a trust in favor of the godless schools, and to the detriment of all others. Her donation to the schools of God raises their value in the eyes of all good men. Carnegie will never win against such odds.

"IN GOD WE TRUST"

By the laws of our land, mighty presses are kept going year in year out to stamp the holy name of God on the dead, cold metal that we use to buy material things. By the laws of our land, a mightier system of schools is working year in year out to stamp out God's holy name from the living souls of our children.

I'VE LOST ALL CONFIDENCE

"I have prayed so hard, and burned candles, and made novenas, and God did not hear me. So now I have lost all confidence in prayer. I know it is wrong, but I cannot help it."

"Why is it wrong?" "Because our faith tells us that we must have confidence in prayer." "And for what reason does our holy faith tell us that we must have confidence in prayer?" "Because God promised to hear us, and it is wrong to think that He will not keep His promise." Good, we must have confidence in prayer, because God has promised to hear us. But did He promise to hear us no matter what we ask for? No. Remember that there are two kinds of things we can ask for,—things that are necessary for our salvation, and things that are not. God has promised to hear us when we pray for the former, but He has given no such assurance regarding the latter. You have been praying for the things that God did not promise to give, and because your petition was not granted, you give up all confidence even in praying for the things that He has promised to give. This is unreasonable.

Henceforward, pray day and night with unbounded confidence, for the things that are necessary for you in order to be saved, and to attain the place in heaven that has been prepared for you. You have the assurance of the God of truth that your prayer will be granted. Pray also for the things that are not necessary for salvation, but always with the condition: if God sees that they are for my good. Then God will give them if they are for your good. Perhaps He has them all ready; He is only waiting for you to show your humility by asking for them. Be sure that no such prayer is ever lost. God will give you in return either the very thing you are asking for, or something else that He knows is better for you.

You say that you prayed so hard, and burned candles, and made novenas, and God did not hear. That is not true. If these prayers were humble and trustful, God has heard them in a hundred salutary ways that you little dream of. When, as a little child, you were hungry, and cried for fruit-cake, your mother did not always give it to you. Does that mean that she did not hear your pleading? No, but instead of the heavy fruit-cake that you so foolishly thought you needed, she gave you a slice of bread-and-butter, which she knew was far more healthful.

We know even less than a little child what is good for us; and God loves us even more than a mother, and He will take care of us.

OUR COUNTRY LEADS THE WORLD—IN DIVORCE

"A hundred thousand divorces were granted in this country in 1912. In 1900, twenty European countries and Australia, New Zealand, and Canada, contributed to the marriage tragedies of the world 27,000 divorces. In the same period this country had 56,000 divorces. Yet this country had only 76,000,000 population, while the other nations cited contained 267,000,000 people."

"NORTHWESTERN CHRISTIAN ADVOCATE" (Methodist.)

AND YET THERE ARE SOME WHO SAY, I NEED NOT GUARD MY TONGUE

"The tongue is a fire, a world of iniquity. The tongue is placed among our members which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed and hath been tamed by the nature of man; but the tongue no man can tame, an unquiet evil, full of deadly poison. By it we bless God and the Father; and by it we curse men who are made after the likeness of God."

ST. JAMES, CHAP. III. VERSE 6-10.

THE DAMAGE DONE BY MICE

What a tiny, insignificant creature is the mouse! And still we are told on creditable authority that the field-mouse is one of the greatest destructive agencies in the country. The loss to the nation each year from the depredations of field-mice is greater than the loss caused by forest fires. In one season the field-mice destroy a quantity of green stuff that would suffice to feed 17,500,000 milch cows for the same period. In the winter of 1902-1903 a man near Rochester, N. Y., lost young apple trees worth \$100,000. The mice had girdled them beneath the snow. A year later a Wisconsin farmer lost \$37,000 worth of trees in the same way.

Little things count, but we do not realize it. People say: "O, a venial sin doesn't amount to much." Yet who can estimate the damage to souls and the loss of merit due to venial sins?

NO VACATION FROM GOD

*"Whither shall I go from thy spirit, or whither shall I flee from thy face? If I ascend into heaven thou art there, if I descend into hell thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also thy hand shall lead me and thy right hand shall hold me. And I said: Perhaps darkness shall cover me * * * * But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof and the light thereof are alike to thee."* Psalm 38, Verses 8-13.

No matter how distant or how solitary the spot you have chosen for your vacation, remember that God is there.

THE DEVIL MAKES WORK EASY

A most welcome invention would be one whereby we should be enabled to do our work without any effort,—without even thinking of what we were doing. The devil has made this invention for his agents. It consists of certain up-to-date styles in dress. A woman need only adopt the most indelicate of these styles, and then she does the devil's work without any further effort on her part. She secures souls for the devil wherever she goes,—on the street, in the home, even in the house of God.

WHY BE ASHAMED? WHY NOT RATHER BE PROUD?

The famous Irish Parliamentarian, Daniel O'Connel, was one day in hot debate, when a certain individual interrupted him, and thought to disconcert him by calling him a Papist. Daniel O'Connel turned upon him with the words: "What! do you think you insult me by calling me a Papist? On the contrary, you do me great honor. I am a Papist, and feel proud of it. For, to be a Papist means that I can trace my religion back through an unbroken succession of Popes, even to Jesus Christ Himself. Whereas,—your religion cannot be traced beyond Luther, Calvin, Henry VIII, and Queen Elizabeth. Yes, I am a Papist, and if you had a grain of common sense, you could not help realizing that in matters of religion, it is better to depend upon the Pope than upon the king; upon the Tiara, than upon the crown; upon the Staff of Peter, than upon the sword, upon the Sacred Vestments, than upon women's apparel; upon Councils, than upon Parliaments. Go, be ashamed of your want of Faith and good sense, and hold your tongue!"

And yet, we see men and women blush at being called Catholics; thoroughly ashamed to live up to the divine Catholic principles!

Catholic Events

Of late years, one of the most important annual events in the church is the International Eucharistic Congress. This Congress has been held in some of the greatest cities of Europe and America; but for 1913 the Holy Father chose as the place of meeting the island of Malta. Malta is a historic little island in the center of the Mediterranean sea. The entire island is smaller in area than the City of Chicago, being only seventeen and a quarter miles long and nine and a quarter miles broad. It was formerly much larger but for centuries the sea has been slowly eating it away. It was on the rocky coast of this island that St. Paul was shipwrecked, as we read in the Acts of the Apostles. The Maltese are proud of their connection with the great Apostle, and every town has a church of St. Paul, and every family a child named Paul; and there is St. Paul's Bay, St. Paul's Grotto, and St. Paul's Streets innumerable. Owing to its important position in the Mediterranean, the island has been the scene of many a bloody battle, and it has been held in turn by most of the great maritime powers of the world. When the Turkish pirates and slave-traders were the terror of Christian Europe, the warrior-monks of St. John fortified Malta, and protected Christendom against their inroads. For eight long years the Turks made preparations for an attack upon the stronghold of the Knights of St. John on the island of Malta. But the Knights came out victorious in the world-famed siege, and won the lasting gratitude of Europe. The island was definitely ceded to England by the treaty of Paris in 1814, and has remained a British possession to this day. England has transformed it into a powerful naval station, with immense underground stores of grain and ammunition, to be used in the event of a European war.

The Maltese are a strong, well-formed race, the men dark, handsome, and lithe; the women with dark eyes, fine hair, and easy carriage. They are a cheerful, industrious, and good-hearted people, sober and abstemious. They seldom eat meat, and drink but little of the light wine of the country. Their language is a mixture of Arabic and Italian.

Apart from a small section of Free-masons, the Maltese are Catholics "first, last, and all the time." Though the English, contrary to the stipulations of treaty, erected a few Protestant churches on the island,

a writer, who had lived there for some years, declares that only two Protestants of Maltese nationality were known to exist within the whole of Malta, and both these had been brought up from childhood by Protestant friends. On the other hand, most of the English families, who resided permanently on the island, sooner or later become Catholics as to some or all of their members. One of the Anglican ministers was accustomed to close his church entirely during Holy Week in order to give all his attention to following the services in the Catholic church. Most of the street-corners in Malta have niches for a crucifix, a statue of the Madonna, or some Saint. And loving hands do not neglect to adorn these shrines with lights and flowers. The men lift their hats on passing before these images, and also on passing before the great door of any church.

Religious processions form an important feature in the out-door life of Malta. The Masonically-controlled governments of most of the nominally-Catholic countries of Europe have maimed and curtailed these sublime public professions of faith; but in Malta they are still carried out in all their imposing details. The people attend these processions with every outward mark of deep devotion and sincere piety. John H. Matthews, writing in the "Tablet," says: "I once witnessed a curious scene—one which, in a small way, went to the making of history. A big religious procession was passing along the Strada Reale (Royal street), and part of it was abreast to the main entrance of the Governor's palace. It was moving slowly after the manner of its kind, with wide intervals between each pair of hooded processionists. I saw the Governor and his aid-de-camp, both on horseback, waiting in the street, opposite the palace gateway. There may have been half-a-mile or more of the procession still to pass, and the Governor's patience gave out. He and his companions rode across the road through one of the gaps of the procession, and entered the court-yard of his palace. It did not seem a very serious outrage; but the feelings of the Maltese are extremely sensitive on such points. The incident resulted in a tumult, and ended by the Governor's recall to England. In 1878 the "Tablet" printed my report of another, and in some respects more serious, disturbance which arose from the foolish irreverence of an Englishman towards a Maltese religious procession. The people of St. Paul's own island do not understand trifling in such matters."

Here it was that the Holy Father decided to hold the International Eucharistic Congress of 1913; here among the sturdy islanders who had

received their faith in the Holy Eucharist from St. Paul himself, and had preserved it unsullied for 1900 years; here on this island of Malta, which rises "like an immense and splendid altar above the blue waters of the Mediterranean amidst the three great continents of Europe, Asia, and Africa: the waves that beat on its shores come straight from the Holy Land where Jesus instituted the ineffable mystery of the altar; on the other side they come from Rome whence the Ministers of the Holy Eucharist come forth to spread all over the world."

Cardinal Ferrata was appointed Papal Legate, and the English Government sent a warship to Italy to bring the distinguished visitor to this island of the British possessions. It is true that a few narrowminded English Protestants objected to this, and a certain Mr. King, a member of parliament, asked in the British House of Commons: "Has the Government inquired of the Italian Government as to the propriety of the offer of a British warship to convey the Papal Legate to the approaching Eucharistic Congress?" "No," replied Sir Edward Grey, tersely, "an act of courtesy to a distinguished visitor to Malta, did not call for such an inquiry."

The Papal Legate, as he disembarked from the warship, was enthusiastically received by the civil and ecclesiastical authorities of Malta, and all the inhabitants. He telegraphed to the Pope: "From the classic island evangelized by St. Paul, the International Eucharistic Assembly honored by the presence of five eminent Cardinals and sixty Archbishops and Bishops, welcomed by the Maltese people with indescribable Christian enthusiasm, turns its first thought to you, Most Holy Father, great pontiff of the Eucharist." The Pope, through his Secretary of State, Cardinal Merry Del Val, telegraphed a reply, sending his Apostolic blessing to all who took part in the Congress.

The entire population of Malta together with thousands of pilgrims from every nation under the sun, gathered daily in the various churches to assist at the solemn services, to take part in the imposing processions, or to listen to the eloquent discourses delivered in every modern tongue. And thus, amid the most favorable surroundings, this public international act of homage to the Blessed Sacrament, this twenty-fourth Eucharistic Congress came to a glorious close.

* * *

The following letter has been sent to the Tabbard Inn Book Company of Philadelphia, by the Rev. Librarian of St. Mary's Redemptorist College, North East, Pa., and will make interesting and invigorating reading for Catholics:

To the Tabbard Inn Book Company, Philadelphia. On perusing your Catalogue of "Book Bargains" for 1913, we came across this item (p. 51): "The Priest, the Woman, and the Confessional," by Father Chiniqui, author of 'Fifty Years in the Church of Rome,' the forty-third edition, published by Fleming H. Revell Company at \$1, our price 75 cents."

Now, we cannot understand how a respectable firm can publish such a scurrilous book without making itself partner to the offense and besmirching its good name! But, what we are still more puzzled about is, how another respectable firm can handle such a vile attack, brimful of indecencies and lies—and at the same time be bold enough—to avoid a stronger expression—to offer the catalogue containing it to a Catholic institution.

Now, please take notice of the following: if you send us henceforth any catalogue, advertisements, etc., they shall go into the waste basket unnoticed. Besides, this letter, with explanations of the case of Father Chiniqui, will be sent to the Catholic papers.

You cannot make yourselves partners of an insult to the Catholics of the United States and escape justly deserved punishment. St. Mary's College, North East, Pa., The Librarian.

* * *

We are often told now-a-days that Catholic charity is out-of-date, unscientific, wasteful; that we should give up our numerous works of Catholic charity and hand over our money to the state board of charities, or to some philanthropic organization; and then our money, instead of being wasted, will be intelligently and economically applied. Is this true? Let us examine facts and see. The "United Charities" of Chicago is one of the greatest of unsectarian philanthropic organizations. During the last year it received thousands upon thousands of dollars in answer to its appeals. According to the Chicago Record-Herald of May 17th, 1913, an investigation was made to see how it had expended this money. It was shown that it had been wasteful in the extreme. For instance, a certain poor woman had received aid from the "United Charities" at different times during a space of nearly two years. The assistance given her amounted in all to two hundred and sixty-one dollars, and the fees paid to officials for visiting her and examining her case amounted to *five thousand dollars*. About the same time, the St. Vincent de Paul Society, whose officials work in a spirit of Catholic charity, and receive no pay, gave in charity *twenty-seven thousand six hundred and thirty-three dollars*, and the entire cost of distribution was only *two hundred and seventy-five dollars*.

The Liguorian Question Box

(Address all Questions to Rev. P. Geiermann, C. Ss. R., Oconomowoc, Wis.)

How can you as a fair minded man put the Catholic Religion above the rest, when every one knows that all religions are equally good?

On account of a popular misconception of the nature of religion in general, and of the origin of the True Religion in particular, some persons, who have not given the subject sufficient thought, make the irreligious statement that one religion is as good as another. Religion is the inborn debt that man owes God. As a child by its very nature must respect, love, and obey its parents, so we, as creatures of God, must adore Him, thank Him, make reparation to Him, and submit ourselves to the influence of His grace by prayer.

The True Religion is the system of paying God this inborn debt as He has ordained through His divine Son, Jesus Christ. The other religious systems are all of purely human origin. According to the Savior's own words the religion which He established is to be the True Religion unto the consummation of the world. Wherefore St. Paul says: "There are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1, 7-8.)

Evidently Jesus Christ and St. Paul did not think one religion as good as another.

Is there any direct promise of immortality and eternal life in the Bible?

There are many passages in the Bible that teach the immortality of the soul, and eternal life. A few quotations will suffice:

When God was about to create Adam. He said: "Let us make man to our own image and likeness." (Gen. I. 26.) In the Book of Wisdom we read: "God created man incorruptible, and to the image of his own likeness he made him." (Wis. II. 23.) "The souls of the just are in the hands

of God, and the torment of death shall not touch them. Their hope is full of immortality." (Wis. III. 1-4.) Hence, the warning of the Savior: "Fear ye not them that kill the body, and are not able to kill the soul: but rather fear Him that can destroy both body and soul in hell." (Matt. X. 2.) For, "what doth it profit a man if he gain the whole world and suffer the loss of his soul? Or what exchange shall a man give for his soul?" (Matt. XVI. 26.)

It is generally accepted that God promised eternal life to Abraham when He said: "Fear not, Abram, I am thy protector, and thy reward exceedingly great." (Gen. XV. 1.) Speaking of eternal life the royal psalmist says: "The Lord knoweth the days of the undefiled, and their inheritance shall be for ever." (Ps. 36, 18.) "The just shall inherit the land, and shall dwell therein for evermore." (Ps. 36, 29.) And the Savior says: "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names' sake, shall receive an hundred-fold, and shall possess life everlasting." (Matt. XIX. 29.)

I feel sure I am saved because I believe on the Lord. What assurance do you get from adoring the virgin?

Alas, like St. Paul, I still see the necessity to "chastise my body and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a castaway." (I. Cor. 9, 27.) But I do not adore the Blessed Virgin. I honor and love her, whom God has made "our tainted nature's solitary boast." And I hope and pray that she will use her maternal influence with her divine Son in my behalf until, like her, I shall be safe in heaven.

St. Thomas teaches that if necessary, God would send an angel to show an honest soul the way to heaven. No honest listener can have reason to take offense at my words, if

I therefore say that in God's plan of salvation reason enlightened by a faith interpreted by a divine Church alone can give us divine assurance of salvation. Those, who are guided in their security of salvation by their feelings, should beware lest they be deceived by dyspepsia, presumption or vain confidence. Besides "faith on the Lord," or confidence in God, other things, such as faith in divine revelation, sincerity, humility and good words, are required to give us a reasonable hope of salvation.

Is it all right to chew gum before going to communion?

To chew gum is certainly not the proper morning devotion for a Catholic intending to receive Holy Communion. It is always a sign of levity. When indulged in before Holy Communion it is ordinarily an irreverence towards our Lord in the Sacrament of His Love. Besides, it may shock the observer and even give serious scandal.

Perhaps, my inquirer wished to ask whether the chewing of gum would break the fast prescribed by Holy Church as a preparation for a worthy Holy Communion? In answering the question we must distinguish between new and old gum. New gum is partly sugar. By chewing it and swallowing the saliva one would evidently break the eucharistic fast. Old gum, on the other hand contains nothing dissolvable, and so may be chewed without breaking the fast.

You can't prove the divinity of Christ and so all Christianity is a humbug.

If we are to discard all evidence but that of our senses, I might reply to my friend: "You cannot prove that you were born, and so you do not exist." If he had only said: "If Christ be not God, then all Christianity is a failure, I would not only agree with him, but assure him that St. Paul goes further when he says: "If Christ be not risen, then is our preaching vain, and your faith is also vain." (I. Cor. 15,14.) But when he wantonly tramples on the universal belief and profound conviction of all Christianity I suspect that he is guilty of a presumption,

which springs either from profound ignorance, evil association, or a corrupt heart. I advise him, and all who are in his frame of mind, to beware of conceit. As pride caused Lucifer to fall from heaven, so it has driven many to manifest their ignorance before it abandoned them to a reprobate sense.

The central figure in the entire history of the world is the God-Man, Jesus Christ. His divinity is evident to all fair-minded men and women who have ever glanced at the pages of history. St. Peter calls Him "the Son of God." (Matt. 16, 16.) St. John and St. Paul speak of Him as "the only begotten of the Father." (John 3, 16. Rom. 8, 32.) Jesus Christ Himself based all His claim to consideration on the divinity of His nature and of His mission. When His auditors called Him a blasphemer, because He declared Himself to be the Son of God, Jesus replied with all confidence. "If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe my works." (John 10, 37.)

And what are the works of Christ to which He can point as evidence of His divinity? First, the literal fulfillment of all of the prophecies concerning the Messias. Secondly, the miracles He performed in proof of His teaching. Third, the divine vitality of His Church, which for nineteen hundred years, has triumphed over a hostile world, yea, over the very powers of hell.

I have long wished to go to the convent, but I am always afraid to go because I fear I may not persevere. What do you advise me to do?

If you are willing to work, to endure, and to pray much, and have felt a longing for the convent for some time, then go by all means with the consent of your confessor or director. The foolish virgins, you know, were not solicitous about the coming of the Bridegroom, and so were not admitted to the marriage feast. It is a good sign when one is afraid. For a soul that is fearful about her perseverance will never be presumptuous. She will faithfully do what she can, and, in answer to her prayer, God will surely crown her honest efforts with perseverance.

Some Good Books

Bodily Health and Spiritual Vigor. An old ideal is a sound mind in a sound body. Rev. W. J. Lockington, S. J. shows how a sound mind and spiritual vigor depend on a sound body, and tells how to make the body sound. This book of 130 pages is published by Longmans, Green and Co., New York, Price 90 cents.

Margaret's Travels, tells Margaret's experiences while touring the Continent. The narrative is in the form of letters to Margaret's chum in Chicago, and as Margaret has a sense of humor, the book is very interesting. It is by Anthony Yorke, is published by P. J. Kenedy and Sons, N. Y., has 24 full page illustrations and costs \$1.38 postpaid.

P. J. Kenedy and Sons also publish a booklet on *"Holy Communion"* that will not fail to be of benefit to the devout reader. The treatise is a translation from the French of Monseigneur De Giberagues, Bishop of Valence. Price 81 cents, postpaid.

"In the Service of the King," a well written and interesting story by Genevieve Irons is for sale in this country by B. Herder, St. Louis, Mo. Price 60 cents.

"Manual of Self Knowledge and Christian Perfection" is a most useful little book by Rev. John Henry, C. Ss. R. The author tells us in the preface that it is intended for parents, instructors of youth, those charged with the care of the sick and invalids, and even for the private use of all, especially those that experience a vocation to the religious or ecclesiastical state. Benziger Bros. Price 20 cents.

"Jesus Teach Me to Pray," by Charles S. Hoff, C. Ss. R. Father Hoff evidently is a man who thoroughly understands children, for his prayers and his instructions are such that every child can grasp. It is the Mass-prayers above all that have made this little book so popular. They are accompanied by pictures which enable a child to follow the ceremonies of Holy Mass with ease and profit. The spirit in which the book is written may be gathered from the dedication: "Mother

of perpetual Help bless these simple Prayers compiled from approved sources for the Little Ones so dear to the Sacred Heart of Jesus." Published by Redemptorist Fathers, St. Alphonsus St., Boston.

"Saint Therese of Lisieux," by Rev. T. N. Taylor. This is the English form of the Autobiography, letters, selected poems, etc., of "The Little Flower of Jesus" a Carmelite nun, who died after a life of great sanctity at Lisieux, September 30, 1897. "The picture of a nun before the Blessed Sacrament," says Mgr. Benson, "seems like a life lost—but it is rather like a master mind in a quiet office, guiding the hands of a thousand workmen." It would be healthful occupation to distract the mind from the busy toil of commercial strife, and direct it to those much forgotten creatures who are controlling spiritual destinies for eternity. The book is published by P. J. Kenedy & Sons, New York. Price \$2.00. Rev. L. Basevi has translated *"The Cause of Beatification of the Little Flower of Jesus."* This is an account of many marvels worked through Sister Theresa's intercession. Published by P. J. Kenedy & Son. Price 75 cents.

The thirtieth anniversary of Rev. F. X. Lasance's ordination to the priesthood, makes it apropos to draw the attention of Catholics to the *"Blessed Sacrament Book."* This is Father Lasance's latest addition to his long list of devotional works. In the preface the author tells us that "while this work is adapted to serve as a book of devotion for the faithful in general, it is designed especially as a *Vade Mecum* for daily attendants at mass, for frequent communicants, and above all for the members of our various Eucharistic associations." The many devotions for Mass and holy communion, as also the method of organization, the practices and advantages of the different Eucharistic confraternities given in the book admirably bear out the author's aim. It is published by Benziger Bros, and put up in various bindings. Price \$1.50 to \$4.50.

Lucid Intervals

The physician had been treating a man for dyspepsia for a long time, and finally, wishing to know how his patient was coming on, he told him to take a pickle just before going to bed and see if he could hold it on his stomach over night. The next day the man called and the physician asked him the result.

"Oh, it was all right, Doctor," he said, "as long as I was awake, but when I went to sleep it rolled off."

Mrs. Winks—Why in the world didn't you write to me while you were away?

Mrs. Minks.—I did write.

Mrs. Winks—Then I presume you gave the letter to your husband to mail, and he is still carrying it around in his pocket.

Mrs. Minks—No, I mailed the letter myself.

Mrs. Winks—Ah, then it is in my husband's pocket.

"Oh, thank you," said a lady to a laborer who gave her his seat in a crowded car; "thank you very much."

"That's all right, Mum," was the cheerful rejoinder. As the lady seated herself he added: "Some men niver git up unless a woman's young an' pretty, but you see, Mum, it makes no difference to me."

This announcement of the death of a business man appeared in a London paper:

"Died, on the 11th ultimo, at his shop in Fleet St., Mr. Edward Jones, much respected by all who knew and dealt with him. His virtues were beyond all price. As a man he was amiable, as a hatter upright and honorable. His beaver hats were only one pound 4 shillings each. He has left a widow to deplore his loss and a large stock to be sold cheap for the benefit of the family. He was snatched to the other world in the prime of life, and just as he had concluded an extensive purchase of felt, which he got so cheap that the widow can supply hats at a more moderate charge than any other house in London. His disconsolate family will carry on the business with punctuality."

Wives of great men remind us of it pretty often.

A strapping German, with big beads of perspiration streaming down his face, was darting in and out among the aisles of a department store.

His excited actions attracted the attention of all the salespeople, and they hardly knew what to make of it. A hustling young man of the clothing department walked up and asked:

"Are you looking for something in men's clothing?"

"No," he roared, "not men's clothing; vimmin's clothing. I can't find my wife!"

"Why, the size of your bill," cried the angry patient to the doctor, "makes me boil all over!"

"Ah, said the eminent practitioner calmly. "That will be twenty dollars more for sterilizing your system."

A small but very black negro was standing very erect at one side of the door of a house where a colored man had just died. The services were about to begin, when the negro clergyman appeared at the door and said to the little fellow:

"The services are about to begin. Aren't you coming inside?"

"I would if could," said the small boy, "but, you see, Ise de crape."

"I should think you would get you a nice runabout."

"I've got one. She's in this store selecting a hat right now."

Bennie, aged four; met Henry, aged five, and the following conversation ensued:

"Whatsamatter your head?"

"Bumped it on the ceiling. I was playin' ith my papa on the floor an' I was sitting on his tummy."

"An' nen what?"

"Papa sneezed."

Suffragette—If you'd come to our meetings you'd hear some plain things.

Male Thing—And see them, too, no doubt.